



A Newsletter of the Holy Orthodox Church in North America

"We are all called to be faithful and wise stewards, ever waiting for the coming of our Lord." LUKE 12:40-46

October Meeting Focused on Laity Helping Church

by Andrew Galarneau

The Holy Orthodox Church in North America gathers to worship in surroundings that range from borrowed living rooms to spacious 1,000-family churches.

Yet its people have much in common, including the desire to see the Church continue. Parents want the Church to be there for our children, and their children.

Churches do not build themselves. The only way to make sure the Church persists is to say our prayers, and then build it with our own hands. To support its clergy and its organizations so they may in turn support us as we do our life's work, of pursuing salvation for ourselves and our families.

In recent years, interested lay people have been meeting with members of the clergy, once a year or every other year, to talk about the state of HOCNA. Called the "Clergy-Laity Synaxis," it's designed as a kind of summit meeting.

CONTENTS

Laity Helping Church	1
Mother Martha and the Hearing Aid .	4
Excerpt from <i>The Elder Ieronymos</i> ..	5
St. Demetrios Anniversary 2006	6
Axios!	8
History of St. Joseph Church	9
Clouds and Shrouds	12
Friends of Ugandan Orphans Walk ...	13
What Is In Your Will?	13
Candle Shop of the Elder Joseph	14

The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

On Friday, Oct. 6, about 35 parishioners and members of the clergy from across North America met in Roslindale, MA for the 2006 Clergy-Laity Synaxis. Four hierarchs attended all of the two-day session (the fifth, Bishop Sergios, arrived Saturday from St. Gregory of Sinai Monastery in California). People from 16 parishes and missions in the United States and Canada took part in the meeting, which was held in the nave of St. Anna's Church.



Bishop Sergios, Metropolitans Makarios, Ephraim and Moses, Bishop Demetrius, and participants at the Clergy-Laity synaxis

Attendees were told that we were going to try to do more than past Synaxes. This time, we would focus on what lay people can do ourselves—with clergy guidance, but without making the clergy members, who already do so much, shoulder the added burden. After all, non-ordained folks are the vast majority of the people in HOCNA. Together, we have a tremendous amount of skill, energy and resourcefulness.

At the meeting, as in past years, people asked for help in teaching the Orthodox Faith to children and others; educational and social opportunities for children; ideas and support for parish fundraising; and numerous other issues. There were also concerns that HOCNA could use a more effective communication system so our far-flung communities can share opportunities, struggles, and news.

By the end of the meeting, the group agreed to several modest steps toward these goals. Not solutions, but foundations that will hopefully allow people to start working on these problems together.

Answering 'What's out there?'

On the subject of teaching the faith to young people and others, Helen Vlachos of St. Mark's Cathedral in Roslindale reported that a Sunday School curriculum outline, covering pre-school through high school years, has been completed. It could be provided to people who requested it fairly easily, in digital form.

However, it is not a complete lesson plan, only a framework. Other materials would be needed to teach lessons.

What's out there to help teach children? What lives of the saints and Bible lessons are available for various age groups? These questions and others like them often come up, but there's no one place to go for help with the answers.

Vlachos said that she would start work on a tool to help answer those questions. It would be a detailed index of Orthodox materials, for church school, education and simple reading.

Vlachos will be gathering descriptions of books, pamphlets and other materials, along with brief evaluations of what ages they might be right for, and where to find them. It would be sort of like a combined catalog from all known sources, with notes on appropriate materials.

The catalog will be available on a web site. If the materials are out of print, it would be relatively simple to create an electronic copy that could be emailed to requesters.

Vlachos will be asking for help and suggestions for the Orthodox curriculum catalog in coming months.

Connecting the community with email

A new tool that will help her reach people is called the *HOCNA Gazette*. It's an email discussion group, designed to connect the people of our Church. It works by broadcasting email messages from a central address to everyone on the subscription list.

The email discussion group can allow any subscribed HOCNA member to read the conversations that are taking place across our synod's parishes, and participate, from any place with Internet access.

It can become a two-way discussion when subscribers who want to respond to an item or add some-

thing of their own send their own note, for broadcasting to the group.

The email discussion group will eventually be hosted on Yahoo Groups or a similar free service, and it will be moderated to ensure it isn't misused. For now, the moderator will be Andrew Galarneau, of Holy Protection Church in Tonawanda, New York, the other co-moderator of the Synaxis.

Clergy are among the group's subscribers, but it is intended for lay people and parish and community concerns. It is not for doctrinal discussions or news of the outside world. Anyone can send their email address to azgalarneau@yahoo.com or hvlachos@verizon.net to subscribe.

Hopefully the *HOCNA Gazette* can be used to make discussions across HOCNA possible, as well as alert people to needs and opportunities in other parishes. By sending a note to the *Gazette*, parish members can ask questions of everyone else on the subscription list, wherever they are.

A surplus church item clearinghouse?

The *HOCNA Gazette* can also be useful for initiatives like the church items clearinghouse proposed by Anna Winburne of St. Seraphim's in Glen Allen, Virginia. Winburne suggested that parishes could take stock of surplus items, such as extra icon-stand coverings, candlesticks or service books. Then the lists could be published, allowing parishes or missions that could use the items to request them and help clear others' closets. It's probably going to take place this winter, so parishioners might want to start digging through storage boxes to see what they might be able to offer.

That's some of the progress that took place at the meeting. The biggest issues concerning the faithful were not solved, but a foundation was laid for further actions.

The meeting itself went like this:

Friday was for taking stock in where we are as a Church. Attendees heard reports from the hierarchs, about HOCNA operations in Africa, Russia, Greece and elsewhere overseas. Then we heard brief reports on each parish and mission in the United States and Canada, including how they function and how big they are, and plans they have in the works.

Saturday was dedicated to issues and concerns raised by the laity. In addition to the importance of teaching the faith to children and communication amongst ourselves, we talked about the scarceness of

priests, especially out West; how to involve young people in the Church; the reasons for putting effort and resources into mission work outside North America.

On the need for priests

One of the most pressing questions laity had for the hierarchs was about the priest shortage. Metropolitan Makarios addressed the subject.

His Eminence said that the hierarchs are acutely aware that there are presently not enough priests to have one in each parish and mission. Furthermore, many of the priests that are currently serving are reaching retirement age after decades of service.

The bishops are actively looking for suitable candidates for training and ordination, and take the situation very seriously. Remember, though, that the situation would not be eased by making a hasty or unwise decision, Metropolitan Makarios said.

Remember also, he said, that our Saviour guaranteed us that his Church would last until the end of the world. "The gates of hell will not prevail against it."

Participants got to hear brief reports on the current situations at most of the parishes and missions in North America. Taking stock was part of the meeting's mission, as voiced by Metropolitan Moses of Seattle: "Who are we? Where are we? Where are we going?"

The first two questions are easier. In this issue of *The Faithful Steward* we'll offer brief sketches of the parishes and missions of the Seattle Metropolis, drawn mainly from surveys that were mailed out before the synaxis, and returned with some information. If your parish is not included, or the information here is more sketchy than you would like, we apologize. The next issue will feature the Metropolises of Boston and Toronto.

One of the resolutions we made was to do the parish surveys well in advance of the next Clergy-Laity Synaxis. That way our groups across North America could have more time to fill out the surveys, and even add pictures and other information if desired, as the SS. Peter and Paul parish in Tucson, Arizona did so well. The plan is to get surveys returned, compile them, and provide them to people who will be attending the meeting in time for them to digest before we gather.

We should also repeat another message of the synaxis.

At this point, the *HOCNA Gazette* and related efforts to harness the energies and smarts of lay people are focused on getting small things done. It's all about

baby steps. We're trying to get people used to the idea that we can communicate over these distances after all, in a useful way that might draw us closer together. Eventually, together, we can hopefully get bigger things done.

We want to hear ideas, and start discussions about important issues. We want to ask for the attention, and eventually the participation, of people across North America in efforts to make our Church stronger.

+METROPOLIS OF SEATTLE+

SS. Peter and Paul Orthodox Mission Parish
Tucson, Arizona

Five families hold readers' services weekly and on feast days. Parish has a building that it has been making payments on since 2003. Annual budget \$21,650, supported by pledges and tithes, contributions, and income from its online gift shop. Incorporated 2003.

St. Demetrios Greek Orthodox Church
Pomona, California

A parish outside Los Angeles of about 130 people, served by Fr. Nicholas Liberis. Divine Liturgy and Vespers weekly, and services on feast days. Services in Greek and English. Church school, and summer camp for children. Building owned by parish, which is working to retire the note.

Orthodox Church of the Nativity of the Theotokos
Portland, Oregon

A parish of 94 people, served by Fr. Constantine Parr. Divine Liturgy and Vespers weekly, services on feast days. Sunday school for children and adult education seminars. Started a clergy education program, and chanter training. Parish owns church.

St. George Greek Orthodox Mission
Salt Lake City, Utah

St. Nectarios Orthodox American Cathedral
Seattle, Washington

A parish of 164 people, served by Fr. Neketas Palassis and Fr. Ihnat Ponomarchuk. Divine Liturgy and Vespers weekly, and services on feast days. Church school. Related operations include St. Nectarios Press, source of the periodical *Orthodox Christian Witness* and many books and other church materials. Parish owns church with attached hall. Founded in 1968.

Mother Martha and the Hearing Aid

By Metropolitan Ephraim of Boston

It was back in 1963, when we were preparing to fly to Greece. We would be visiting many people, old friends, monastics and many spiritual fathers on the Holy Mountain. We were a young monastic community here in the United States, and we were in need of the prayers and counsels of those fathers, so that we could organize and structure our monastic life to conform with their guidelines and personal experience, and the monastic traditions of the Holy Mountain.

We would also be visiting Mother Martha, the authoress of the popular and spiritually-edifying book, *Papa-Nicholas Planas*. Mother Martha was 80 years old then, a jovial, hospitable and warm-hearted nun who lived at home. She loved us very much and was always overjoyed when Father Panteleimon visited her from America. Her friends told us that meeting Mother Martha would be like meeting Papa-Nicholas himself. She was just like him, they said, and, as she grew older, she even began to look like him!

The problem was that, as she aged, she was also getting hard of hearing. This problem was getting worse as the years went by, so something had to be done about it. Since we were coming from America—that land of technological marvels—Fr. Panteleimon thought of purchasing a good hearing aid for Mother Martha.

In those pre-transistor days and pre-microchip, hearing aids were bulky contraptions, what with the heavy battery and microphone pack, the long cord leading from the battery pack to the actual hearing device itself plugged in one's ear.

But for Mother Martha, this was a God-send. With its marvelous assistance, she could hear again! But as the months and years marched on, her hearing grew weaker, and that explains the incident I shall describe below.

In the evenings, after siesta time, the people of Greece like to go out for a little promenade, or a drive, or to go visiting friends in the cooler hours of the day. Well, it just so happened that some of Mother Martha's lady friends had come over to her house to visit with her. As usual, the

evening's conversation centered on some visit to a saint's shrine, or some miracle that had been worked by the intercessions of a saint, or some similar subject.

On her part, because of her hearing problem, Mother Martha was having a hard time catching the drift of the conversation—especially when all the ladies were talking simultaneously, as Greek women tend to do (the men, on their part, enjoy hearty shouting among themselves when they are having a friendly conversation).

Anyway, in order to hear better, Mother Martha pulled her hearing aid's battery/microphone unit out of her pocket and held it in front of her. It should be mentioned that the hearing unit was rectangular and about the size of the human hand with its fingers extended.

Well, when the women saw Mother Martha holding this little box-like structure in front of her, they thought it was a reliquary box! (They knew that Mother Martha had some holy relics kept in her prayer corner.) So, as Greek women do when they are in the presence of something awesome or sacred, they started making the sign of the Cross very, very slowly.

On her part, Mother Martha thought that they were crossing themselves because they were talking about a saint, and she could not hear what they had said. So, she began pushing the hearing unit out further so that she could hear!

They saw her pushing the little box out further and they thought it was because she wanted them to come and kiss the holy relics! So, they got up and, forming a line, began bending over to kiss the holy relics!

She saw them bending over her hearing unit, and she thought that they were trying to speak into it, so that she could hear what they were talking about! And since she still couldn't hear anything, she began to weep.

They saw her weeping, so they all began to weep also!

So, there was this room full of pious Greek women—crossing themselves, weeping—and kissing Mother Martha's hearing aid!!



Excerpt from *The Elder Ieronymos of Aegina*

Forthcoming © 2007, Holy Transfiguration Monastery,
Brookline, MA

Once in the course of a visit with three young men, the Elder said, "This one," indicating one of them, "you have not brought to me before. Where are you from?"

"From Kozani, Elder."

"What is your name?"

"Demetrios."

"Your last name?"

"I go by Geronikos."

"No, that's not your last name. It's something else."

"Geronikos is my last name, Elder. That's my father's last name also. But one of my uncles, my father's brother, has another last name, even though they're both from the same father and mother. I don't know why, but he is named Sgiaras. Is that what you mean?"

"No, it's not that either. Your real last name is something else. You will learn it later."

The young man became confused. This was the first time he met the Elder personally, even though he had heard much about him and his gift of clairvoyance from his friends who had brought him here. He was unable to understand the Elder's words. He thought that maybe he meant something else or that in this instance he had made a mistake.

A few years later Demetrios became a monk in one



of the monasteries of Meteora. When after the passage of many years he visited his village, he met his above-mentioned uncle, who greeted him with the following words: "So you became a monk? Well, bravo, you did well. It was evident that one day you would end up in a monastery. Besides, we have a tradition for priestly things. Your grandfather was a priest and was named Papadopoulos. That's our real last name. But they changed it and now we're called by our nicknames. When your father was little, he was very prudent and wise, like an old man [géros, in Greek], and everybody called him *gero-Níko*. And that's the name that

stuck. As for me, I don't know why, they called me Sgiaras and in the end they changed my name also. These things took place a long time ago."

The monk was now left with his mouth agape. He immediately remembered the words the Elder had told him some ten years ago and could not hide his astonishment. He verified then to an even greater degree how illumined that blessed man was whom he had been deemed worthy to meet, who had revealed to him something that he not only did not know, but didn't even have an inkling of. He immediately related the incident to his relatives.

Saint Demetrios Anniversary Celebration 2006

"He that believeth in Me shall not walk in darkness, but shall have The Light of Life."

In November, 2006, the parish of Saint Demetrios (Pomona, California) celebrated The Feast of Saint Demetrios; the 25th Anniversary of the parish, and the 40th Anniversary to the priesthood of Father Nicholas Liberis, the parish priest. The celebration included a special one-day religious conference, on Saturday, November 11th, a hierarchical Divine Liturgy, on Sunday, November 12th, followed by the Anniversary Banquet, and concluded with a trip to the J. Paul Getty Museum in Los Angeles on Tuesday, November 14th.

Many clergy traveled to Southern California to join the parish in its celebration. These included Metropolitan Moses of Seattle, Bishop Demetrios of Carlisle, Bishop Sergios and Father Simon from Saint Gregory of Sinai Monastery in Kelseyville, California., Father Isaac and Archdeacon Andrew of Holy Transfiguration Monastery, and Father Panagiotis Carras from Toronto, Canada.

The theme of the one-day conference was "Living as an Orthodox Christian in a pagan world." Metropolitan Moses, Bishop Sergios, and Father Carras each gave lectures on this topic, Father Carras' talk being in Greek. Thereafter, all of the clergy participated in a question-and-answer session with the parishioners. Father Simon gave a separate talk on iconography and church architecture. The talk was accompanied by a colorful slide show. The information which he presented was richly informative and detailed.

Father Isaac and Archdeacon Andrew spoke to the children. The children particularly recall Father Isaac's words about the proper way to cross oneself. He demonstrated, "this is shooing away flies," making a hasty, sloppy cross, "but this is shooing away demons," very soberly and carefully crossing himself.

Throughout the day of the conference, attendees were treated to meals prepared by the women of the church and the parish gift shop featured items from the Convent

of the Meeting of the Lord in Washington, Holy Theotokos Convent in Ontario, Canada, and books from Saint Nectarios Press. As a memento, each of the families received a beautiful icon ornament of Saint Demetrios thanks to a gift by the parish of Saints Peter and Paul in Tucson, Arizona.

Divine Liturgy was served Sunday morning with eight clergy and well over 100 lay people. Visiting Bishop Demetrios gave a spiritually uplifting sermon in Greek and English to the delight of all who attended. Thereafter, the Sunday afternoon banquet treated guests with a tasty feast as speakers expressed their love and congratulations to Father Nicholas on his 40th year of serving the Lord as a priest. Father Carras, who has known Father Nicholas



Archdeacon Andrew and Abbot Isaac speaking to the children

since he was a youth, spoke emotionally about the great courage and fortitude demonstrated by Father Nicholas in choosing, 25 years ago, to leave the security and comfort of the Greek Archdiocese to join the Holy Orthodox Church in North America in order to preserve the Orthodox faith which he held so dear and true to his heart. The evening continued with a wonderful slide show presentation featuring many families and memories of the parish's deep history.

The parishioners of Saint Demetrios, as an expression of their gratitude and love, presented to Father Nicholas and Presbytera an all expense paid vacation to Greece. Father then presented a special Icon of The Mount Sinai Christ, to the founding members of the parish for their years of faith and devotion. Tears of joy and emotion filled the room as an evening prayer concluded the occasion.

The next event followed on Tuesday, November 14th, at the J. Paul Getty Museum in Los Angeles. It was the opening day Exhibition of Icons and other artifacts from Saint Catherine's Monastery of Mount Sinai, Egypt. This was a truly remarkable exhibition. It was a fitting conclusion to a wonderful week. Glory be to our Lord for His Gracious Blessings.



Bishops, clergy and servers at St. Demetrios Church
October 30/November 12, 2006



Father Nicholas speaking at the banquet



Father Nicholas Liberis and family

Axios!

Father Deacon Photios Cooper was raised as a Roman Catholic. For most of his life he had no faith in God. After a couple of near life-ending situations in early adulthood, he came to believe in God and worship the Holy Trinity. As a Latin, he studied apologetics and came to understand that there is a Truth, and that there is only One Church of Christ. Years of arguments with Protestants and pseudo-Christians made him stronger in his false papal beliefs. This was until Orthodoxy came along.

As an artist, it seemed only natural that he would start to study Iconography. Father Photios felt that in order to truly understand the holy art, he would have to understand the Orthodox Faith that allows one to paint it. His look into Orthodoxy shook his whole world. He had understood that the Orthodox were ‘schismatics,’ but that was about it. Most of his apologetic study revolved around the Protestant heresy. He really didn’t know much about Orthodoxy, and when he read a certain paper by Father Michael Azkoul on the differences between the East and West, he knew

something had to be done. His conscience was pricked.

Soon Orthodoxy took over his whole life, and he converted. First to the new-calendarists, then after seeing that he was just in another Uniate Church, he came to the Holy Orthodox Church in North America. Father Constantine Parr and the rest of the parish in Portland, Oregon welcomed Father Photios and his (then) small family with open arms, and soon they were all baptized into the true Faith. Father Photios was ordained to the Holy Diaconate on the Feast of the Nativity of the Theotokos, 2006.

He still paints Icons, first having been taught the very, very important basics by Paul Azkoul, and now under the watchful teaching of Metropolitan Moses and Father Simon of St. Gregory’s Monastery in Kelseyville, California. He is also helped greatly by his ever-loving and patient wife, Diaconissa Rachel, and his four beautiful children, Aliya (10 yrs), Nektarios (3) Sophia (2) and Christopher (5 months).

Please keep them and all of the Seattle Diocese in your prayers.



Father Constantine Parr, Bishop Sergios, Metropolitan Moses and newly ordained Deacon Photios with his family

History of St. Joseph of Arimathea Orthodox Church

In the 1980's, there were more than thirty Orthodox churches of many different ethnic origins in Toronto. However, none of the parishes ministered directly to the English-speaking youth and Orthodox converts within the city. In response to this need, Saint Joseph of Arimathea Orthodox Church was formed.

In 1981, Father David Belden initiated an English-language Orthodox ministry in a small Chapel at Hart House on the grounds of University of Toronto, Canada's largest university. Both students of the University and others interested in Orthodoxy and English language Orthodox services were attracted to the weekly Vespers, Liturgy, and lectures. There followed four fruitful years of Orthodox ministry at the University of Toronto. During this time fifteen people were received into the Church and the seeds of the Orthodox Faith began to grow.

The faithful came from various backgrounds and joined together with Father David in his missionary work to preach the Orthodox Faith and to celebrate the Divine Services. And soon, with God's help, a small congregation was formed.

As our understanding and love for Holy Orthodoxy continued to grow, our small group felt an increasing desire to establish a permanent home for our community. With more people attending, we continually expanded the cycle of Services with Vigils and Feast day services, and it became apparent that the foundation for something more permanent was now possible.

After one Sunday Liturgy, the congregation discussed which holy Saint the community should have as its Patron. Several suggestions were considered and then the name of Saint Joseph of Arimathea was put forward. Those present recognized a miracle as each person immediately joined in consensus that Saint Joseph was indeed the best Patron and Protector for the small flock. As the Scriptures witness, Saint Joseph received instruction by night in our Saviour's teachings, gave Him burial, participated in the awesome economy of God's salvation, and then preached of Christ's glorious resurrection in many lands. From receiving instruction at the very side of our Saviour, even to his missionary preaching to the English, Saint Joseph continues in his prayers for the faithful now. And he continues to guide and protect this English-speaking flock.

The Founding of Saint Joseph Parish

With the guidance of Father David, the new Parish of Saint Joseph was founded under the omophorion, and with the blessing, of the then Archbishop Vitaly of Montreal and Canada (later raised to Metropolitan of the Russian Orthodox Church Abroad).

In August, 1985, we met with Father Panagiotis Carras, Protopresbyter of St. Nektarios Orthodox Cathedral in Toronto. He invited us to establish a chapel within the facilities at St. Nektarios Church. A month later, after preparation of the chapel, the first Liturgy in the "little cave," as the chapel fondly came to be known, was celebrated. The new home was so much more than just a suitable location for our Divine Services—it also enabled us to learn from the spiritual experience and Orthodox practice of the St. Nektarios clergy and faithful. Moreover, we were able to build spiritual bonds with them, as well as learning about and from the Holy Transfiguration Monastery and Holy Nativity Convent, both in Brookline, MA, and both treasure houses of True Orthodox faith and love.

In 1988, one of the original founding members of St. Joseph Church, Leonid Ignatieff, reposed in peace. Leonid had been a professor at the University of Toronto, and his father, Count Paul Ignatieff, had been the Minister of Education under Czar Saint Nicholas II of Russia. How we loved Leonid, who, though born of a renowned and respected Russian family, and well-versed in the Orthodox Slavonic services, was a determined champion for English-language Orthodox services and greatly supported and encouraged the faithful of the parish.

Another of our beloved early parishioners was Nicholas Menard—a family man, a veteran of World War II, and a former Roman Catholic. Nicholas, at the age of 65, was baptized an Orthodox Christian at St. Joseph Parish. In June, 1989, he visited the Holy Transfiguration Monastery in Brookline. After this, he spoke of his visit and of the fathers there constantly. Later in that same year, he was hospitalized with a serious heart condition, and on the Feast of St. Chariton, October 3/16, he was tonsured—the first monk from St. Joseph Parish—taking the name of Father Martin. Although he had not been able to speak or write for some days, after the tonsure he wrote in large letters on a pad of paper: "My name is Father Martin. I am very happy. I

love you all in Christ.” Father Martin reposed in the Lord on the Feast of the Icon “Joy of all who Sorrow” on Oct 24/Nov 6, 1989. Eternal be his memory!

In 1989, His Eminence Auxentios, Archbishop of Athens and primate of the True Orthodox Church of Greece, presided over the Orthodox Conference in Toronto. many of the parishioners and youth of the local Churches of St. Nektarios, the Mother of God of Prusa, and St. Joseph, and from other parishes in Canada and the United States, participated in the Orthodox Conference, presided over by His Eminence Auxentios, Archbishop of Athens and primate of the True Orthodox Church of Greece. Also attending was our beloved Metropolitan Ephraim of Boston, then ruling bishop of Canada, who made regular visits to Toronto to preach to the faithful and celebrate services in the Churches. On July 30/Aug 12, 1990, Bishop Ephraim celebrated the fifth anniversary of the founding of the parish with us. By this time the parish had grown to 65 members.

Opening of the New St Joseph Church Building

The parish continued to develop and maintain a full cycle of services and to participate in Orthodox conference and lecture series together with the St. Nektarios Church. After nine years in our “little-cave” chapel, and with the encouragement and blessing of Bishop Metropolitan Makarios of Toronto, the St. Joseph of Arimathea parish found a suitable property in North York to establish a new church building. The property included a bungalow with a large garage attached in a pleasant residential area. Through the prayers and labor of Father David, Presbytera Justina, and the parishioners, the building was completely renovated, resulting in a beautiful church for worship, together with a church hall, office, kitchen, church yard, and a parking lot.

His Eminence, Makarios, now Metropolitan of Toronto, presided at the blessing and opening of the new Church at the first service on Sunday of the Holy Cross, on March 26, 1995. Metropolitan Ephraim of Boston was also present, together with her Lordship, Hazel McCallum, the mayor of Mississauga, and over 300 faithful on that momentous date.

Orthodox Worship and Life at Saint Joseph and the Sisterhood of Saint Barbara

As the life and worship of the Church grew and developed in the new building, the parishioners, with

one accord, supported and worked to expand Church activities, and our Saviour responded with many blessings. The Sisterhood of Saint Barbara was soon founded with a primary goal to help the poor and provide support for those in need. In addition to assisting with many tasks within the Church itself, the ladies of the Sisterhood raise funds through the weekly coffee hour, bake sales, garage sales, and through sponsorship of community activities. Through their work, the Sisterhood assists other small parishes and also distributes alms to many in need, through its annual food drive and other outreach activities within the Toronto area.

Over the years, the number of parishioners continued to grow, climbing to over one hundred fifty faithful in usual attendance at Sunday Liturgy. Father David continued his missionary work, corresponding with many inquirers about the faith, including contacts he had in Africa. Our Saviour blessed Father David’s work abundantly, and it became instrumental in the reception of many hundreds of Orthodox faithful in Uganda in 2000 and Kenya in 2003. The fruit of this work was realized by the parishioners when Father Elias of Uganda was able to visit and serve at Saint Joseph in the fall of 2004.

Many parishioners have been edified and strengthened on various pilgrimages. In 2004, a group of eleven parishioners traveled together with other faithful from Vancouver and the United States to the Holy Land, venerating at the holy places where our Saviour was born, worked so many miracles, and where He worked our salvation through His Sacred Passion and Resurrection.

Twentieth Anniversary of Saint Joseph Church

In May, 2005, Father David and the faithful celebrated the parish’s twentieth anniversary on the parish’s feast day. Celebrating with us were Metropolitan Makarios, Metropolitan Moses of Seattle, as well as Fr. Panagiotis Carras from St. Nektarios Cathedral.

Saint Joseph Church Today

On Sept 19/Oct 2, 2005, we celebrated a Service of Thanksgiving, honoring Fr. David as he retired from his duties as parish priest after serving the flock at Saint Joseph for more than twenty years. Fr. David now continues his sacred ministry at St. Nektarios Cathedral.

Metropolitan Makarios installed Fr. Sergius Pellegrini as rector of the parish on September 1, 2005, the beginning of the ecclesiastical new year. During the

year since their arrival, Fr. Sergius, Presbytera Nina, and their daughter, Alexandra, have become integrated within the parish. Father Sergius leads us in the services of the Church, regularly visits the parishioners, instructs us in the Faith, and with great energy builds the faithful through prayer and community gatherings. On Palm Sunday 2006, more than 250 faithful attended the sacred Services which were celebrated with great festivity together with His Eminence, Metropolitan Makarios of Toronto. All were truly joyous as three men of the parish were raised to

the sacred office of Ecclesiarch by Metropolitan Makarios during the Divine Liturgy.

As our congregation journeys together towards our twenty-fifth year, we first thank Our Saviour and His holy Mother for their blessings and protection, and we ask our holy patron, Saint Joseph of Arimathea, to continue to intercede for us and to guide us on the true path of Holy Orthodoxy.

Glory to God for all things. Amen



Fr. Sergius Pellegrini, Metropolitan Makarios and parishioners on the Feast of St. Joseph of Arimathea, July 31/August 13, 2006



Clouds and Shrouds

And like most everyone
I, too, enjoy the sun;
But on a quiet day
With nothing in the way,
I like to watch the clouds,
And how they seem to shroud
The sky and all its blue;
They lend to it a hue,
And make it look so fair—
They come from everywhere.
But since they always move,
In ways that seem so smooth,
Be sure to hold your gaze,
Or like a horse that strays
They'll suddenly depart
And make a brand new start.
That's right, they're here and gone,
They're always moving on,
So easily without force
In their appointed course—
Until they dissipate.
For when their hour is late
They'll fade into the night
Then disappear from sight;
Which also is our plight.
For like the early mist
Which by the sun is kissed,
We too shall pass away
And leave without delay.
For life, which once began
So joyously, then ran
Through all its fruitful years,
Shall come to many tears.

For when the time is right
We shall depart from sight;
By death shall we be called,
By worms shall be dissolved
Within a narrow grave,
Or hid within a cave.
It's there the body rests
Until the final test;
Until the trumpet sounds
With Angels all around.
That's when it, too, shall rise,
Will wake with great surprise,
And joining its own mate
Will be judged at the Gate;
Where sentence will be passed
By Christ the Lord at last.
Then to the left shall go
All sinners unto woe.
But they shall enter in
Who faithfully have been
Disciples of the Word;
Who kept what they had heard
And lived it unto death,
Until their final breath;
Who made for Him a place
Within their hearts by grace;
Who by the Spirit's might
Prevailed in that good fight.
Hence, with the Hosts on high
To God shall they draw nigh,
And they shall reap rewards
From Christ Whom they adored.
And they shall ever be
In peace eternally!

© 2006 Ephraim Figueroa

Friends of Ugandan Orphans

3 mile Walk-a-thon



**Artesani Park,
Soldiers Field Rd
Brighton, MA**



**June 23, 2007
10 a.m. – 1 p.m.**

**A special need this year for more people to
complete the course on foot, in a wheelchair
or to be sponsors**

www.geocities.com/aidtheorphans

Eutychios Nick Kalogerakis
(617) 522-4161 or (781) 844-7740

Daniel Lane
(978) 256-7715

WHAT IS IN YOUR WILL?

Many people think about making a will at one time or another. Yet, a majority of people leave their estate without having made a will. Every person—no matter what other estate planning tools exist—should have a will appropriate for their individual circumstances.

If you have not prepared your will, your state of residency at death will distribute your estate according to its laws. Your estate will be disbursed without taking into account any special needs of your family or your personal wishes.

Through a will you can:

- Distribute your property as you choose;
- Appoint your own executor;
- Provide for trusts;
- Provide for your church or favorite ministry.

For more information on including your Church in your will or to make a gift of appreciated securities call the Holy Orthodox Metropolis of Boston at (617) 323-6379

Please consult with your tax or legal advisor before proceeding with your estate plan.

The Candle Shop of the Elder Joseph

The candle shop of the Elder Joseph the Cave-dweller began in 1971 when Holy Nativity Convent was located in Jamaica Plain, MA. There were two sisters making the candles, one of whom is the present Abbess, Mother Seraphima. All of the candles were strung by hand and dipped in small batches in a small tank filled with wax that had been heated in empty olive oil cans. Over the years, the candle shop grew and gradually more and more candles were produced. By the time the convent moved to Brookline in 1984, the candle shop had 5 or 6 sisters working together at a time.

In the late 1980s, Fr. Hesychius of Holy Transfiguration Monastery and his father, Fred Pandazis, an efficiency expert, came and helped the sisters to revamp the candle shop to make it run more efficiently. This included a different set-up for dipping as well as new shelves, tables, carts and improvements on the methods of melting off the bottoms of the candles and melting down the used candle stubs. In 1991, Fr. Hesychius designed and built a machine that strung the racks. New racks also were built to go with this machine.

In the years following, the sisters worked on different designs for machines to do other parts of the process, especially the dipping of the candles. They had help and ideas from several people, but nothing really materialized.

In 2001, Mike Mikelides of St. Joseph's Parish in Toronto built a chain-conveyor dipping machine for the candle shop. Along with the new machine came many other changes—new tanks, a new method for the 5 foot

candles, a new design for the racks and the carts, and many changes in methods. It took a little while to fine tune the new process, but now the machine enables the sisters to make almost 30,000 pounds of candles a year with fewer people, and eliminates some of the heaviest work. This became a necessity for two reasons. The first is that the number of sisters at Holy Nativity Convent was decreasing due to the opening of the Convent of the Meeting of the Lord and Holy Theotokos Convent. The second is that the repetitive motion of hand-dipping thousands of pounds of candles was causing the sisters to develop back and neck problems that were making it difficult for them to continue such a strenuous task.

The sisters make candles on mornings when there is no Liturgy. They begin at 7:30 with prayers and the dismissal hymn to the Elder Joseph. Then they take turns saying the Jesus Prayer aloud throughout the morning. The work lasts until the noon trapeza.

The candles vary in size from small tapers to five foot tall candles. They are all made from 100% pure beeswax. The candles are not only sold to local churches and individuals, but also shipped all over the United States and to some locations in other parts of the world including Africa and Europe.

Through the intercessions of the Elder Joseph the Cave-dweller may the sisters continue in their labors to supply Orthodox Christians with pure beeswax candles and to support themselves through the work of their hands.

T001	Reading Candles – 13" long x $\frac{1}{8}$ " wide	\$10.00/pound
T002	Standard Tapers – 12" long x $\frac{1}{4}$ " wide	10.00/pound
T003	Large Tapers – $11\frac{1}{2}$ " long x $\frac{3}{8}$ " wide	10.00/pound
T004	Standard Lampadas – $13\frac{1}{2}$ " long x $\frac{1}{2}$ " wide	10.00/pound
T005	Large Lampadas – $11\frac{1}{2}$ " long x $\frac{3}{4}$ " wide	10.00/pound
T006	24" long and $\frac{1}{2}$ " wide	5.00 each
T007	Set of five T006s for Bishops' dikera & trikera	22.00 each
T008	24" long and $\frac{3}{4}$ " wide	7.00 each
T009	24" long and $1\frac{1}{4}$ " wide	18.00 each

T001 – T005 are available in bulk to churches for \$8.00 per pound. Minimum order for bulk rate is 10 pounds and orders must be in increments of 5 pounds. When ordering these candles in bulk, include a "D" after the item number. Churches that wish to receive candles bundled in pounds (instead of bulk) will be charged \$9.00 per pound.

Please note that T006 – T009 are sold individually.

To order, you can call the Convent at (617) 566-0156 or visit www.holynativityconvent.com.



The dipping machine in action



Sisters working in the candle shop



St. Xenia campers canoeing on the Saco River



About Our Logo
A Divine Confirmation

The cross on our masthead commemorates the miraculous appearance of the sign of the Cross near Athens on Sept. 14 (according to the traditional Orthodox calendar) in 1925. Anti-Orthodox and secularist forces in power in Greece, together with the Ecumenical Patriarchate, had forced the changing of the traditional church calendar in 1924 as a first step toward uniting with the heterodox churches of the West. Shining in the evening sky on the traditional feast day of the Exaltation of the Cross, this extraordinary appearance of the Cross is a divine confirmation of Holy Tradition in the Orthodox Church and of the calendar as one facet of Holy Tradition.

The Faithful Steward is the official newsletter of the Holy Orthodox Church in North America. Under the editorship of Metropolitan Ephraim of Boston, *The Faithful Steward* appears three times yearly, and is delivered free of charge to the faithful of the Holy Metropolis of Boston. For others, a donation of \$1.50 an issue is requested.

Holy Orthodox Metropolis of Boston
1476 Centre St
Roslindale, MA 02131-1417
Tel: (617) 323-6379; Fax: (617) 323-3861
Web site: www.homb.org

St. Xenia Camp 2007
August 12-18 (n.s.)

You may visit
www.homb.org/stxeniacamp
or contact

Catrin Thorp (617) 327-6204
catrin@homb.org
registrar

Mary Mihailoff (207) 967-5830
mihailoff3@adelphia.net
kitchen volunteer recruitment

Dr. Vassily (207) 967-5830
mihailoff@adelphia.net
other volunteer
and counselor recruitment

Registration begins March 1

Please register early

THE DIOCESE NEEDS SUPPORT

“Every good giving and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). The perfect gift is the one that only membership in the Church can give: the knowledge of true worship and the grace of the Holy Mysteries. But our era suffers from a famine of truth and the true worship of God. In our weak way, we try to feed those who hunger for God. Your prayers and your donations help the Church in this awe-inspiring ministry. Another way to help is to make a bequest to the Church in your will. Remember that God loves a cheerful giver. Also remember that *The Faithful Steward*, although delivered free of charge to all members of our Metropolis, is in need of your support.

